# Education Harmony in Society Cultural Perspective

Demina[1], Oktri Permata Lani[2], Romi Maimori[3], Tri Yuliani[4], Asnely[5]
{Demina@iainbatusangkar.ac.id[1], oktripermatalani@iainbatusangkar.ac.id[2], romimaimori@iainbatusangkar.ac.id[3], truyuliani@iainbatusangkar.ac.id[4], asnellyilyas@iainbatusangkar.ac.id[5]}

IAIN Batusangkar, Indonesia

**Abstarct.** The balance of community life is created through an educational process that is developed through basic values , in general, to live with the relationships between individuals that are implanted. Socio-cultural-based harmony education has not been designed optimally in the curriculum presented by the school. Students lose the grip of culture in society. Students do not get formally their own cultural values. Which is basically the motto of education in Mianangkabau, namely "adat basandi sayarak, syarak basandi Kitabbullah".. Besides that, Tanah Datar Regency, especially Batusangkar City, is known as the City of Culture. Not integrated into existing subjects. How and what about the existing slogans have not yet reached the stage of deeper meaning by students for the balance of their life in the community. This research was conducted through interviews with traditional community leaders and administrators of the education council and the education office. The results of the research community hope that the values of Minangkabau traditional culture, especially in Tanah Datar Regency, will still be carried out in the learning process at school. Minangkabau Natural Culture (BAM) subjects have been studied by students at school. Parents and the community do not have the time and opportunity to provide formal provisions to students. The education office will review the implementation of traditional education in schools.

**Keywords**: Education; Social; Culture; Society

## 1  Introduction

So far, studies on the harmonization of community-based socio-cultural education tend to be carried out in various educational institutions but have not developed much in the social basis of society. The trend of the results of the first research on the educational curriculum.

Both social and cultural Made Saihu (2020) conducted research on creating harmonization in the educational environment through a multicultural Islamic learning approach model that has been written. Likewise, Muzakkir (2017) examines the harmonization of three educational centers in the development of character education. Furthermore, the harmonization of Islamic education

curriculum policies and the National education curriculum by Kobandaha (2021). Harmonization of education in social studies is developed through multicultural education as an effort to create social harmonization in people's lives, (Mujiyatun 2021).

Community expectations of cultural education in educational institutions. Society is an important factor in education. Without community support, education becomes less meaningful. The community has various functions for the implementation of education apart from being the implementer of education itself, such as control, evaluation functions, recognition functions, and others

The purpose of this paper is to analyze that the harmonization of education in a socio-cultural perspective that takes place in schools has ignored culture and customs in the learning process in line with this paper showing (a) ignoring students' rights to cultural knowledge. (b) what obstacles and barriers cause cultural learning in schools. (c) community expectations for the implementation of local cultural education in schools.

This paper is based on an argument that the process of learning local culture and customs has not been implemented in schools. Students' morals at school and in the community can be seen and carried out by students in the community through the act of moral knowledge or character learned at school. Students feel awkward and often misbehave in the community, the community concludes that students gain knowledge of customs and culture at school. Students are always required to behave and have character according to their education school because the community does not have a forum or institution to introduce culture and customs that are needed as a balance for socializing.

**Educational Harmony**

Harmonization and Synergy of the Roles of Educational Actors Educational actors have positions and roles that can complement each other in the context of social reproduction. 154 Harmonization of the Role of Educators in Education as an Effort to Optimize the Function of Education Education as social reproduction (Jacob, 1988) will determine the color of society in the future. Successful education will change the order of people's lives for the better. During the six decades of this independent country, education in this country has failed to carry out its function optimally. Empirical reality shows that our country is included in the ranks of countries with very high levels of corruption. Corruption is a reflection of very low morality. Education according to Danim (2003) is the moralization of society, especially students. By referring to this statement, it means that the fact that corruption is very high in Indonesia, it can be concluded that education in Indonesia has failed to carry out its function. The education referred to in the description above is more than just education in schools, but education as social networks (education as community networks).

The areas of school education and family/community education as mentioned above are different. Education in schools focuses more on the formation of intellectual reasoning and motor skills, while education in the family and community focuses more on the formation of emotional reasoning and affection. This division of territory is not rigid. This means that the formation of emotional reasoning and affection remains part of the school's work which is practically hidden in the curriculum (hidden curriculum). The efforts of each educational actor must be formulated as a joint commitment so that they do not clash with each other and are counter-productive or disharmony occurs which in the end will confuse students.

The prohibition of pornographic books, comics, VeD for students clashes with the reality of mass media displays, both print and electronic, which display sexual symbols that stimulate lust. There are many more ironies that illustrate how educational efforts become less meaningful when each one goes independently. Now is the right moment to make various fundamental changes in the implementation of education with the implementation of educational autonomy because schools are given the authority to regulate themselves or what is known as school-based management (SBM).

**The Role of Schools Between Expectations and Reality**

Of the various problems that surround the world of education, there is one crucial issue that often escapes the attention of the formulators and implementers of education policies. The problem is that there is no harmonization of roles between various educational actors so that the educational efforts carried out sometimes actually clash with each other. As it is known that education actors are families, schools, and communities, but in its development, it turns out that the burden of education is mostly borne by school institutions. The two other education actors (family and community) are more often neglected from the issue of education, all aspects of education are left to schools. This fact is certainly unfair because most of the time students are in the family and community. The low-quality index of human resource clamber (HR) often called the human development index (HDI), the decline in morals, and the low appreciation of the religious values of the younger generation often make schools the most to blame, because they are considered to have failed in educating their students. Many schools are trapped in various societal demands and temporary interests that do not always take into account the far-reaching effects. Meanwhile, other aspects that are included in the affective and psychomotor domains are not so much discussed. The impact of school behavior and the image of the success of students built by the community is the number of graduates of an educational institution who have achieved high scores.

**Strategies for Harmonizing the Roles of Education Actors**

There are many phenomena of disharmony in the roles of each educational actor so that it is often considered as something normal and not a problem. To build a civil society, it is necessary to harmonize this role so that education does not experience a dead end. Several things can be done to harmonize the role of education actors, including the following:

1. Build commitment

When education actors must have a commitment based on awareness, willingness, and sincerity to create a civil society, namely a cultured, intelligent, and prosperous society. A genuine commitment in an effort to educate the community in the language of religion is called jihad tarbiyah.

2. Cultural Approach

The cultural approach or in the implementing field better known as school culture is an effort to find a way out of the deadlock of the school that is teetering on the achievement of the school's vision and mission. In the cultural approach, schools are considered as small communities/communities that have a basic pattern of assumptions, belief value systems, habits, and various forms of school products that will encourage all school members to work together based on mutual trust, invite the participation of all citizens, encourage the emergence of ideas. new, and provide opportunities for reform in schools (Zamroni, 2005).

3. Learning Organization (LO)

LO is translated as a learning organization, according to Garvin in Ismawan (2005) is an organization that is trained to create, learn and transfer knowledge, and modify behavior to reflect new behaviors and insights.

4. Moral-Based Curriculum

The concept of morals refers to the good and bad of humans as humans, so morals are a field of human life in terms of their goodness as humans. The measure of goodness or morality in society is the moral norms. According to Magnis Suseno (Budiningsih, 2004) morality occurs when people take a good attitude because they are aware of their obligations and responsibilities and not because they seek to profit. If moral education in schools is successful, the impact of education will be seen in graduates who behave by adhering to moral values.

## 2 Methode

Harmonization of education in the perspective of community culture was chosen as the subject of this research based on three reasons. First, harmonization of education as an educational goal. Second, there is a shift in the socio-cultural values of society which are changing very quickly, and the disappearance of the curriculum on culture from the school education process. The research was conducted within the scope of junior high school education (SLTP).

## 3 Results And Discussion

If examined carefully, in fact, the National Education System has provided a clear direction on how important it is to balance the potential of students that must be developed through every educational endeavor. National Education provides a clear reference as well as how important efforts to develop education are within the framework of the Unitary State of the Republic of Indonesia (NKRI) through increasing the potential of students as a whole. Article 36 of the USPN 2003 states that the curriculum is structured according to the level of education within the framework of the Unitary State of the Republic of Indonesia by taking into account; (1) increasing faith and piety, (2) increasing noble character, (3) increasing the potential, intelligence, and interests of students, (4) the diversity of regional and national potentials, (5) regional and national development demands, (6) demands the world of work, (7) the development of science, technology, and art, (8) religion, (9) the dynamics of global development, (10) national unity and national values. The aspects that serve as directives should be viewed as a unified whole in all engineering education and learning, so that the outputs generated from the educational process can produce students in the capacity of abilities and personalities who are whole, caring, together in order to create a peaceful society that is expected by all parties.

Education for peace is basically teaching, training, and guiding students so that they can create relationships through good communication, stay away from bad prejudices against others and stay away from and avoid disputes and conflicts.

The content of the school curriculum in core competencies in junior high school grades VII, VIII, and IX, namely respecting and living their religion, honest behavior, discipline, responsibility, caring, tolerance, mutual cooperation, courtesy, confidence in social interaction in their environment. Understand and apply factual, conceptual, and procedural knowledge based on science, technology, art, and related culture. In writing, the education curriculum in junior high school does not yet contain the topic of local socio-cultural which is the basis for curriculum development.

Education policy on the cultural learning process in Tanah Datar district. Initially, only at the education unit level, culture-based education was carried out with BAM subjects (Mining Kabau adat culture) discussing the theoretical and practical introduction of adat to students. After a long run from year to year.

In 2021 the Tanah Datar district government under the leadership of the regent Eka Putra, SE Minangkabau customary culture (BAM) is again carrying out the learning process at the junior high school education unit Jurnal (Jurnal langgam.2021)

W Sumatra Governor Irwan Prayitno during his tenure stated that BAM subjects would be taught at all levels in West Sumatra. Between. 2013) in 2011 a revision of the BAM curriculum was also carried out by the education office together with the education council. (Diwarman.2011)

The development of local content curricula in educational institutions has ignored the right of students to know and practice it in the community. If the cultural curriculum or local content is not warmly welcomed by the government, of course, there will be lameness in education in Indonesia

## 4  Conclusion

The development of local content curriculum in educational institutions has ignored the right of students to know, understand and practice it in the community. If the cultural curriculum or local content is not warmly welcomed by the government, of course, there will be lameness in education in Indonesia. Because the school is assumed by the community as an education center for all and includes education for its culture. This is apart from cognitive, affective, and psychomotor cultural education.

The road still lies long, our education is still hobbled along with it. Our education can go faster when there is the harmonization of the roles of each educational actor, including the government, teachers, parents, students, and the community, as well as other related.

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